

ARTICLES MINISTRED IN THE SECOND VISITA-

tion, of the Right Worshipfull M^r

JOHN RIVERS Batchelour of Law,

Arch-deacon of the Arch-dea-

conry of *Berke*, in the year

of our Lord God.

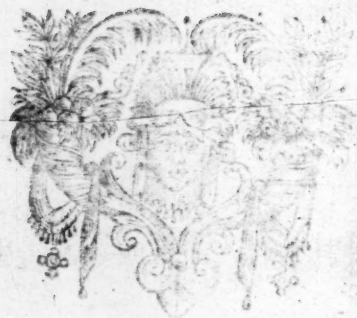
1638.



AT OXFORD.
Printed by *Leonard Lichfield*
Anno Dom. 1638.

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John Rivers, Batchelor of Law,
Arch-deacon of the Arch-
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.b.1551

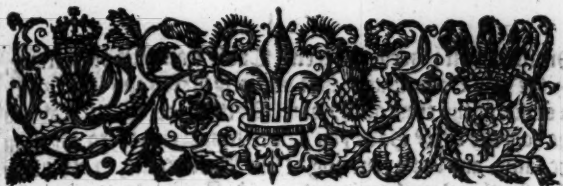
The Oath of the Church-Wardens.

You shall faithfully administer all such Church goods, as are or shall come to your hands, to the use of your Church; and thereof make true and faithfull accompt at the end of your Office, delivering all that remaineth thereupon to your next successors. Also you shall diligently enquire of, and faithfully present, all such persons as you shall either upon your owne knowledge, or by publique fame understand, to be guilty of any offence or fault mentioned in any of the Articles aforesaid; or any other fault which is to be punished by the Lawes Ecclesiasticall of the Realme: Wherein you shall not present any person for malice, hatred or evil will; nor spare any for favour, feare, or any corrupt affection: but you shall faithfully discharge your conscience, as men having the feare of God before your eyes, and seeking the reformation of this Church, to Gods helpe you in Christ our Saviour.

The Charge of the Church-Wardens
for the performance of their duties, with directions for making their Bills of presentments, which if they observe not, the bill is to be rejected.

FOr the avoiding of such inconveniences, as heretofore have hapned by the hasty making of Bills of Presentments; upon the daies of the Visitation, The Churchwardens are straitly charged along together with their Minister (if bee will come with them) they doe read over all these Articles distinctly, and leasurely so the end they may before hand, consider of every particular Article, and of those offenses therein contained; as also of such Persons as are or have beene noted to offend in any of them; and to frame their Bills of Presentment accordingly before the Visitation, for the making whereof we give these further directions.

1. That every Bill be made in a faire large peece of paper of that quantity, that there may be, and so shall be made, particular infor to every Article.
2. That in the Front or beginning of every Bill, the name of the Parish, the names of the Church-wardens and Side-men, and the day of the month, and Yeare of the Lord when the Bill is exhibited be inserted and writt downe.
3. That to every such Bill, every person that is to subscribe thereunto, subscribe his owne name or marke and not by a depary.



Articles concerning the Church.



INprimis whether your Church or Chappell, with the Chancell thereof, be sufficiently repaired, as well in Stone, Timber, Lead, Tyle, Glasse, as all other necessary things, and if they be not, through whose default is the same omitted?

2 Whether the walls of your Church, and Chancell, be within whitened and beautified, with fruitfull sentences of the holy Scripture, are they kept clean and decently at all times, and especially at the time of divine Service, and paved plain and even, in the body of the Church and Chancell, with convenient seats, placed for the necessary use of the Paritioners in time of divine Service, and are your towers, steeple, bell-fries, and bell frames, sufficiently repaired?

3 Whether you have in your Parish Church, or Chappell, all things necessary for the setting forth of Common-prayer, and the administration of the Blessed Sacrament, and such other things as are there requisite, namely the book of Common Prayer, lately set forth by his Highnes authority, the English Bible in the largest volume, and of the last translation, the two Tomes of Homilies? Bishop Jewels Apology; and Erasmus Paraphrases, Have you a table shewing what degrees of consanguinity, and affinity are forbidden in Marriage, set forth by authority in the yeare of our Lord God 1563. Are the tenne Commandements set upon the East end of your Church or Chappell, where the people may best see and read them? A convenient seat and Pulpit for the Minister

Minister well placed; a decent Table standing on a frame, for the holy Communion, is it decently placed and is it souled in or out of the time of Divine Service, as is agreeable to the holy use of it? Have you a faire linnen cloath, to lay upon the same, and some covering of silk Buckram, or other such like, for the clean keeping thereof? A comely Communion cup of silver, with a cover of silver, for the same, a flagon of silver or pewter; two decent Surplices with large sleeves? A Register book of Parchment of Weddings Burials and Christenings, is the Mothers Christen name there Registered as well as the Fathers? Have you a Font of stone in some convenient place of the Church sweet and decently kept and covered? A sure coffer with three locks and keyes for the keeping of the Register book, and a strong chest or box with three locks and keyes, to put in the Almes? And other things belonging to the premises?

4 Whether have you your accustomed number of Bells fit and serviceable for ringing, and how many are the Bells which now you have? If the number of your bells are diminished, by whom and for what cause are they so?

5 What legacies or other gifts have bin given to the use and benefit of your Church, who received them and in whose hands are they, are they employed according to their right uses as the Donors intended, hath any detain, or imbezill any of the Church goods, or any other gifts given to charitable uses, is there a note kept of them, and set downe in the Church book.

6 Is there any among you that impugneth the publique worship of God, the rites, and ceremonies, or the Government Ecclesiasticall established in the Church of England? Hath any in your Parish defaced, or caused to be defaced, any ornaments or monuments of the Church?

7 Whether is due reverence, attention, and humble submission used within your Church or Chappell, in time of divine service; hath each one in your Church or Chappell so applyed, and ordered himselfe there in time of Divine Service, and admini-

(3)
administration of the blessed Sacraments, as the 18 constitution of our Church, and the book of Common prayers, doe wholeſomely enioyne, examine the Canon throughout, conſider only how it hath beene obſerved, and preſent the defects.

8 Whether hath your Church, Church Porch, or Church yeard beene prophaned by any plaies, feaſts, banquettes, Church-ales, May-games, morrice-dancings, drinkings, temporall Courts, or Leetes, Lay-luries, Quilters, Faſes, Sparkers, ſelling of wares, or any unlaſtfull Games, as Bowling, Tennis, or the like? Are there any in your Pariſh that have fought, brawled, quarrelled, chiden, or uſed any violence in the Church, Church-porch, or Church-yard, what are their names?

9 Whether is there any erecting of Pewes, or innobating of ſeates in your Church by any private man of his own authority, and what ſeats have been ſo built, by whose procurement and by what authority.

10 Are your Church-yeards, well and ſufficiently repaired, fenced and maintained with Walls, Railen or Pales, if not, through whose fault is it omitted? Hath any perſon incroached upon the ground of the Church-yard, hath your Church-yard beene decently kept, and uſed as a place conſecrated to a holy uſe, have any cattell bene ſuffered to offend or annoy the ſame, by ſondering or ſopling there or otherwiſe, are any hills of ſoile or compoſt caſt up there, if ſo, by whose fault is it ſo deſiled, have any trees growing in the Church-yard been cut downe, if ſo, by whom & to what uſe?

11 Whether there be any hoſpitals Almshouſes or Church houſes, in your Pariſh, and whether the ſame be duly repaired and uſed, kept and ordered, according to the Foundations, Lawes, and Statutes thereof, in whom the fault is that they are not ſo uſed and kept, who was founder & who is biſhop thereof?

12 Whether your Parſon or Vicar be now reſident upon his Benefice, if not, how long hath he beene abſent from the Clergy,
you

you and where is he to your knowledge, or as you have heard to whom hath he let his benefice; whether to a sufficient curate, or to a lay Farmer, and whether hee not being resident upon his benefice, and being able yearly to dispend above twenty pounds by the said benefice, hath yearly given and distributed to the reliefe of the poore, and impotent of the Parish, the fortieth part of the said benefice?

13 Whether doth your Minister preach usually according to the constitutions, either in his owne cure with you, or else in some other Church, or Chappell neere adioyning, where no Preacher is, or how often hath he been negligent in that behalfe?

14 Whether is your Minister a Preacher allowed? If yea, then by whome, if not, then whether doth he procure sermons to be preached among you, once in every moneth at least, by such as are lawfully licensed, or whether is he living able to beare the charges thereof, also whether doth he read some one of the Homilies prescribed upon every Sunday when there is no Sermon Preached?

15 If your Minister hath another Benefice, whether doth he supply his absence by a Curate, that is sufficiently licensed to preach in that Cure of his, whereon he himselfe is not resident, or whether doe you thinke that the worth of that Benefice will beare the charge of it, yea or no, or otherwise in case he doth not find a preaching Minister, there whereon hee is not resident, by reason of the smallnesse thereof, whether doth he preach at both his Benefices usually himselfe?

16 Whether is your Curate licensed to serve either by us, the immediat Ordinary of this Archdeaconry, or the Lord Bishop of this diocese in his visitation? And whether doth your Minister or Curate serve any more Churches then one, if then, what other Cure doth he also serve?

17 If your Minister be not licensed to preach, as aforesaid whether doth he take upon him to expound the scriptures, either in his own Cure or elsewhere? if yea, then you are to present him.

18. Whe-

18 Whether hath any Parson been admitted to preach within your Church or Chappell but such as you have well knowne to be sufficiently licensed, whom have you so admitted and by whom were they licensed, you shall present their names and how often any such have bene so admitted to preach, and by whose procurement? And whether have you caused every such Preacher to subscribe his name, together with the day when hee preached, and by whom hee was licensed?

19 Hath there bene any publike opposition betwene Preacher and Preacher, in your Church or Chappell, touching any sermons of doctrine or otherwise, formerly preached by any other either in your Church, or in any other Church neere adjoining, for the avoiding of offence, and disquietnes that may grow thereby, you are diligently to observe the directions of the constitution in that behalfe providing?

20 Is there any man heretofore licensed to preach that refuseth to conformance himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall, established in the Church of England?

21 Whether doth your Minister and such others as preach in your Church or Chappell or read any Lecture or Homily before and at the beginning of every such sermon, Lecture or Homily, move the People to loyne with him in prayer, in such manner and forme or to such effect as in 55. constitution is prescribed, and if any have omitted the same or any part thereof you shall present his name?

22 Whether have you any Preacher or Lecturer in your Parish, and whether if any such be, doth he read himselfe Divine service publicquely in his surplisse, administer both sacraments with such Rites and Ceremonies, as are prescribed in the booke of Common prayer according to the Canon and his Maestties Injunctions, and are his Maestties late instructions in all things duly observed?

23 Is there any among you, that doe refuse to have their children baptized or themselves to receive the Communion at the hands of your Minister because he is no Preacher?

24 Whether doth your Minister weare the Surplice whilst he is saying the publike Prayers and Ministering the sacraments, or other rites of the Church? And if hee be any Graduate, whether doth he then also weare upon his Surplisse during the times aforesaid such a hood as by the Orders of the Univerſity is agreeable to his degree?

25 Whether are your after-noonne Sermons turned into catechizing by question and answer: doth your Minister every Sunday and Holyday beſore Evening Prayer ſor halfe an howre or more examine and instruct the youth and ignorant persons of his pariſh in the tennne commandments, Articles of the beleeve, and in the Lords prayer, as also in the Catechiſme ſet forth in the booke of common prayer? And whether doe all Fathers, Mothers, Maſters and Miſtreſſes cauſe their children, ſervants and apprentiſes to come thither to heare and to be instructed and taught therein accordingly, and if either a Minister or any of the reſt of your Pariſh bee faulty or negligent therein you ſhall preſent them, viz. the Minister ſor his negligence in not taking paines, and the houſholders with their ſervants ſor their careleſſneſſe in not ſending or comming or reſuſing to learne.

26 Whether hath your Minister without liſenſe firſt obtained ſolemnized marriage betwixt any parties, the banns not being three ſeverall Sundaires or Holydayes firſt publiſhed in time of divine Service in the ſeverall pariſh Churches or Chappells of their ſeverall abode, according to the Booke of Common prayer: and also betwixt the howres of eight and twelve in the forenoone? And whether hath your Minister ſolemnized any marriage betwixt any persons being under the age of one and twenty yeares, although the Banns be thrice asked beſore ſuch time as the Parents have made knowne unto him their conſent thereunto? And whether hath he married any of another Dioceſſe, who are they by what authority and when?

27 Whether doth your Minister, upon Sundayes or Morning Prayer, declare unto the Pariſhioners what holy-

dayes, and fasting dayes, are appointed to be kept, the weeke following?

28 Whether doth your Minister every six moneths denounce in his Parish, all Recusants, and such of his Parish, as doe persevere in the sentence of Excommunication, not seeking to be absolved? Whether hath he received any Excommunicate person into the Church without a certificate under seale from the Ordinary? And whether doth your Minister labour diligently, to reclaime the Popish Recusants, in his parish from their errors?

29 Whether doth your Minister, or Curate resort unto such as are dangerously sicke, to instruct and comfort them, doth he refuse or delay to Christen any child, or to bury any corps that is brought to Church, according to the Booke of Common prayer, hath hee deferred the Christning of any child being in danger of death, and being thereunto required?

30 Whether hath your Minister, or any other under pretence of liberty, or privilege, or whatsoever else excuse, preached, baptized children except in time of great necessity, solemnized marriage, Churched any women, or ministered the holy Communion, in any private house or houses, yea, or no, if yea, then where, whom, when, and how often hath he offended in any of the premises?

31 Whether hath your Minister taken upon him, to appoint any publique or private fasts, any prophecies or exercises, or hath he, or any other person or persons within your parish, used to meet together in any private house or place, there to consult together how to impeach or deprave the book of Common prayer, or the doctrine of the Church of England, or any way to deprave or impeach the discipline of the Church of England?

32 Whether doth your Minister administer the holy Communion, so often, and at such times as that every parishioner may receive the same at least thrice in every yeare, whereof once at Easter, as by the booke of Common prayer is appointed? And whether doth your minister celebrate the

same in such manner and forme as by the prohibo of the 21. Canon is directed, or wherein is he faulty? And whether is warning given by him befoze hand for the Communion, at morning prayer on the next Sunday befoze?

33 Whether your Minister hath or doth receive to the Holy Communion, any persons which bee not of his owne Parish without testimony from the Ministers of the place where they dwell; and what they be, that it may appeare that they be not persons Excommunicate, Hereticks or otherwise infamous?

34 Whether doth your Parson, Vicar, or Curate reject any one from the holy Communion, who is not by publike fame, or by presentment of the church-wardens detected for a notorious Fornicatour, Adulterer, or other wicked liver or a disturber of his neighbours by whom publike offence is given, & by such an offence iudged by his Ordinary, and whether he receive any such person so infamed or presented to the holy Communion befoze publike pennance imposed by his Ordinary be by him first performed to the satisfaction of the congregation according to the Law in that case providing?

35 Whether doth your Minister or Curate at any time, administer the Communion, or Sacrament of the Lords Supper to any of his Parishioners, or other, sitting or standing, but alwaies humbly kneeling, in the severall seats appointed in your Churches for the Communicantes to receive the same?

36 Whether is the whole Service of Common prayer read in your Church or Chappell distinctly & reverently upon all Sun-dates & Holy-daves, in such order as is set down in the booke of Common prayer, without any alteration or omission, & at due & convenient howres: doth your Minister diminish divine service, in regard of long sermons, Prayers of his owne, or any other respect, or adde any thing in the matter or forme thereof of his own conceipt and fancy?

37 Whether doth your Minister or Curate in the administration

administration of the Blessed Sacraments, in the solemnization of Marriage, Buriall of the dead, Churching of women, &c. use the formes, prayers and ceremonies prescribed in the Communion booke, as namely whether doth he administer the Communion first to himselfe kneeling, and use the words of institution, according to the Booke without alteration; at every time when the bread and wine is renewed? Doth he make the signe of the crosse upon the childes fore-head, in the administration of Baptisme: doth he baptize any without God-fathers and God-mothers; or admit any Fathers to be God-fathers in Baptisme; or children not communicants? Doth he baptize in any Basin or other vessel and not in the usuall Font? Doth he use the Ring in Marriage? If he have omitted any of these through neglect, or other wise, you are to present how often and in what nature he hath offended?

38 Whether your Parson Vicar or Curate, or any other within your Parish, or else where neare about the same, within the Archdeaconry of Barkes, to your knowledge or as you have heard by common report, have preached, declared, uttered or spoken any thing in derogation or depraving of the booke of common prayer, or any thing therein contained, or against any doctrine, office or riting Ecclesiasticall, within the Realme established by publike authority, or against the ordination or election of Arch-Bishops Ministers, Deacons, or any of them, and what what was the thing or fault found, uttered, declared, or preached and by whom? Or hath any man in your Parish perswaded any Minister to alter the forme of common prayer, or the administration of the blessed Sacraments?

39 Whether doth your Minister publicly read in your Parish-Church, once every yeare, upon some Sunday or Holy-day, the canons or constitutions Ecclesiasticall, made in the first yeare of our late Soberaigne Lord King James deceased, according to his said Maiesties order and commandement set downe in the end of the said canons?

40 Is your Minister or Curate so decent in apparell and sober in conuersation, as the constitutions enioyne, hath he commonly giuen himselfe to any base or seruaile labour? Is he suspected to be guilty of any notorious crime, as simony, adultery, blasphemy, perjury, drunkennesse, idlenesse, unseemly and vaine talke, and whether is he scandalous in his conuersation, through brawling, fighting, quarrelling, peace-breaking, unlawfull games, or haunting of places suspected, and not of good report? And whether your Parson or Vicar be knowne, suspected or reported to haue bought his benefice, or come to it by any simoniacall compact, made either by himselfe or others directly or indirectly: or doe let out his living, or any part thereof to any inconsideration that he hath obtained the same?

41 Hath any in your parish spoken scandalous, and reproachfull words against your Minister, to the scandall of his person, or Location or against the Parriage of the Clergy, and what hath he spoken in derogation thereof?

42 Is there any in your parish, who having bene admitted into holy Orders of Deacon, or Priesthood, doth relinquish, or forsake his calling, and lieth in the course of his life as a Lay-man? Or any man being neither Minister nor Deacon doth read Common prayer openly in the Church or Chappell, or practise any other ministeriall duty in the Church, and what is his name that so doth?

43 Whether your Minister hath used the forme of thanksgiving for any woman after Child-birth, being unlawfully begotten with Child otherwise then in forme of a penitent person, viz. in a white sheete, or other habite, prescribed by the Ordinary, or upon any other day then a Sunday, or Holyday, or before sufficient caution taken that shee should not depart the Parish till shee should performe such penance as should bee enioyned by the Ordinary?

44 Whether your Parson Vicar or Curate doth usually euer yeare in the Rogation weeke, goe with the Parishio-

Parishioners in the Perambulations about the Parish, according to the custome and use of auncient time, and doth say the prayers and suffrages appointed for the same, according to the late Queenes Maiesties iniunctions in that behalfe provided?

45 Whether doth your Parson or Vicar well and sufficiently repaire and keepe his Parsonage or Vicarage house in sufficient reparations?

46 Whether your Church, Parsonage, or Vicarage, be void or not, and how long hath it so bene, who gathereth the fruits thereof in the Vacancy and by what authority?

47 Whether is there any free Schoole within your Parish, who was, or is the founder thereof, or hath the gift or nomination of the Schoole-Master, what is his Pension, who payeth it, and whether any goods or Revenues belonging to the Schoole, be detained from it, and by whom?

Concerning
Schoolema-
sters.

48 Whether every Schoole-Master within your Parish in any Noble or Gentlemans house, or in any other place, bee of sincere Religion, of good life and conversation, and bee diligent in teaching and bringing up of youth, and whether they have bene examined, allowed and licensed for Schoole-Masters, by the Ordinary in that behalfe, and what are their names, and of what degree in Schooles?

49 Whether doth your Schoole-Master upon Sundayes, and Holy and Festivall daies, bring their Schollers orderly to the Church, and there see them quietly and soberly to behave themselves without disturbance of the Minister or Parishioners, and doe they afterwards take an accompt of them, what they have profited thereby? Doe they instruct their Schollers in the Catechisme, by law established, contained in the booke of Common prayer, and traine them up with sentences of holy Scripture?

50 Whether the Schoole-Master or Schoolemasters within

within your Parish, doe teach his or their Schollers, any other Grammer, then that which is commonly called, the Kings Grammer, let forth by the authoritie of King Henry the eight?

51 Is any living or meanes given toward the erection or maintenance of any Schoole, withholden or otherwise imployed, and by whom?

52 Whether any keepe Schoole in the Chancell of Church, by which meanes, that holy place and the Communion Table are prophaned, and the Windows broken?

53 Whether is there any person or persons in your Parish that doth keepe or maintaine any Schoole-master, which doth not repaire to Church; or are there any knowne or suspected to read to their Schollers privately, any unlawfull bookes, or to instruct them in their young yeares, either in Popery, superstition, or disobedience, or contempt to his Maiesty, and his Lawes Ecclesiasticall, by publike authoritie allowed?

Concerning
Physicians,
Chirurgians
and Midwives.

54 What Physitian, Chirurgeon, or Midwife is in your parish unlicensed, and being not a Doctor of Physick in either of the Universities, doth practise Physicke: and what ignorant persons have left their trade and taken upon them to profess Physicke or Chirurgery, and who be they that so abuse the people?

Concerning
Parish Clarke,

55 Have you a fit Parish Clarke, of twenty yeares of age at the least, that can write, read, and hath competent skill in singing: is he diligent in his office, and observant to your Minister; doth hee keepe the Church decently, and the doores safely locked, so that nothing is lost, or spoiled by his default, doth hee observe due howres in the execution of his place, doth hee at any time read divine service or any part of it except the first lesson, is his wages and the Sercones duely paid, as hath bene accustomed in your Parish?

56. Whe-

56 Whether are the Churchwardens chosen, by the Minister and Parishioners, according to the 29 Canon? And whether any of the Churchwardens so chosen be dwelling out of the Parish, or particular Hamlet or Village for which he or they were chosen, and in what other place are they or he residing? And whether hath any taken upon him to be Churchwarden not being chosen, but hired to execute the place, or otherwise hath any continued above one yeare in his office without a new election?

57 Whether hath any Churchwarden, or Churchwardens not given up a iust and perfect accompt of all such money as they have received by vertue of his or their office, to the use of the Church, and in the end of the yeare have restored and satisfied the same to the next Churchwardens of the yeare following, without wast or diminution, except such part thereof as they have imployed and bestowed in Reparations, and the necessary use of the Church.

58 Whether have the Churchwardens beene and are they diligent to observe and see that the Parishioners duly resort to the Church upon Sundayes and Holydayes, and there continue the whole time of Divine Service, and to see and keepe order and decency in the Church in time of Common prayer and administration of the Sacraments, that there be no disturbance, but sobernesse and quietnesse in the Church, Church-yeard and Church-porch?

59 Whether the Churchwardens and two or three men, your predecessors, have of any private corrupt affection, concealed any crime, or other disorder, in their time done in your parish, and have not presented the same to such Ordinary as had authority to reforme the same? And whether they or any of them at any such time as they should have been at Divine Service on Sundayes and Holydayes, and should there have observed others that were absent, have beene away themselves at home or in some Taverne or Alehouse, or else about some worldly businesse, or at Bowles, Cards, Tables, Dice, or other gaming without regard of their office,

and duty in that behalfe?

60 Whether you your selves or the Churchwardens in the yeare before you, have suffered any unmarried woman, being gotten with child to goe out of your Parish, before shee hath by you, or them, beene presented to your Ordinary: or any man defamed of whoredome to depart unpunished, and forth of whose houses have they gone away with child unpunished, and what bee the names of such unmarried women which have beene delivered within your Parish, and have gone away without doing of Penance.

61 Whether your Churchwardens doe leby twelvenpence of every of the Parishioners, for every Sunday that he or they absent himselve or themselves from the Church? And whether the same so lebyed have beene employed to the use of the poore, according to the statute in that behalfe provided? Present who hath offended herein and how often.

62 Whether doe you know any of your Parish, that in contempt of his owne Minister, or for any other cause, doth resort to any other Church, to heare divine service, to baptize children, or to receive the holy Communion, or any of convenient age, that doe not repaire to their owne Parish Church at the beginning of divine service, and there reverently demean themselves, devoutly kneeling when the generall confession of sinnes, the Letany, the ten Commandements and all prayers and Collects are read: and performe all such duties as are in the Constitutions required? who doe cover their heads in the Church during the whole time of divine service, or doe talke, walke, or goe out of the Church before divine service is ended?

63 Whether there bee any in your Parish who will come to heare the Sermon, but will not come to publike prayers, making a schisme or division (as it were) between the use of publike prayers and preaching?

64 Whether doe any in your parish use any gaming

or pastime abroad, or in any house, or sit in the street, or Church-yard, or in any Taberne, or Alehouse upon any Sunday or Holyday, in the time of Common prayer, Sermon, or reading of the Homilies, or any of them either before or after Doone?

65 Whether there be any Inkeepers, Alewives, Ale-tuallers, or Ciplers, that suffer or admit any person or persons in their houses, to eat, drinke, or play at Dice, Cards, Tables, Bowles, or such like Games, in time of Common prayer, or Sermon on the Sundayes or Holydayes, or any Butchers or other tradesmen, that use to sell meat or other wares on any Sunday or Holyday, especially in time of Common prayer, preaching or reading of Homilies? And whether any Fayres or common Markets falling upon the Sundayes, there be shewing of any wares: and whether any Markets, and selling of Wares bee used or suffered, in any Church-years, on the Sundayes or Holydayes, or at any other time by common Packmen, or Pedlers going about, or any Butchers or others?

66 Doth your Minister duly read divine Service on Wednesdayer, Fridayer and Saturdayer, and Holy-day Eves, according to the law in that behalfe provided, and doe the Parishioners duely resort thereunto?

67 Whether all householders in your parish cause their childezen, servants, and apprentises both mankind and womankind, being above seaven yeares of age, and under twenty, which have not learned the Catechisme, to come to the Church on Sundayes and Holydayes at the time appointed for Catechizing, and there diligently and obediently to heare or answer, and what be the names of those that doe not cause their childezen, servants and apprentises, so to come to the Church to be instructed and examined?

68 Whether all the Parishioners being above sixteen yeares old have received the Holy Communion thrice for the yeare last past, and namely at Easter last, or receiving have not signified the same to the Minister in time con-

venient, that he might examine them how they were instructed for partaking of so high Mysteries?

69 Whether the fifth day of November be kept holy and thanksgiving made to God for his Mercies and this States happy deliverance, according to the ordinance in that behalf?

70 Whether there bee in your Parish any Recusant Papist, Brownist, or other Sectary whatsoever, that useth or frequenteth any private conventicles, meetings or assemblies in any houses, barnes, woods, or any such like place under pretence to heare the word preached, or the Scriptures expounded, or whether is there any one in your Parish, that hath resorting unto him any Jesuites, Seminaries, or Helling-Priests, or any other reconciled to the Church of Rome, or that are knowne or suspected to congregate, or keepe hidden in their houses, any Masse booke, Chalices, Copes, or other Ornaments of superstition uncanceled or undefaced?

71 Whether there be any women within your Parish, which after child-birth refuse or contemne to come to the Church, in such decent sort and habit as hath bene anciently accustomed to give God thanks for their delivery, and to heare and say the prayers publickly appointed in that behalf by the booke of Common prayer?

72 Whether there be in your Parish any Popish Recusant, which having any child bozne, did not within one moneth next after the birth thereof, cause the same child to be baptized by a lawfull Minister according to the Lawes of this Realme either in the open Parish-Church where the child was bozne, or in some other Church neare adjoining, or Chappell where baptism is usually administered?

73 Whether there bee in any of your Parishes, any person or persons that hath stood excommunicated, and denounced for excommunicate persons, by the space of forty dayes, and yet doe continue unreformed, without feare of God, or danger of the Lawes? Be diligent to present their names,

names, and how long they have so continued, and who keep-
eth company with such persons?

74 Whether there bee any in your Parish, that doth
administer the goods of those that bee dead without lawfull
authority, or any that suppress the last will of the dead, or
any executors that have not fulfilled their testators last will
in paying of Legacies given to the Church, or to other good
and Godly uses, as to the reliefe of the poore, or Orphanes,
poore Schollers, poore Maideens Marriage, high-ways,
and such like, and by whom they are so denyed, and de-
tained?

75 Whether there be any in your Parish, that have
beene married within the degrees of affinity or consanguini-
ty by the Lawes of God forbidden, or any that being di-
voiced or separated for the same, doe yet notwithstanding
cohabite, and keepe company together, or any that being
married without those degrees have unlawfully forsaken
their wives or husbands, and married others, any that be-
ing divorced or separated asunder, have married againe, or
any couples married that live not together, but scandalously
live apart?

76 Whether have any Popish Recusants or others
beene married secretly in private houses, or without their
Parents or Governours consent signified, being under the
age of 21 yeares or any persons (the banns being not thrice
published in the Church) have beene married, without li-
cence?

77 Whether there be among you any Blasphemer
of the name of God, great or often swearers, adulterers, for-
nicators, harlots or Whore-masters, incestuous persons,
Bawds or receivers of naughty and incontinent persons, or
harbourers of women with child which he unmarried, con-
cealing or suffering them to goe away befoze they doe any
penance, or any Murders, Drunkards, Ribaids, or such that
exercise Witch-craft, Sorceries, Soothsaying and those that
resort to them?

78 Finally, by vertue of your oath taken, you are to make true presentment of the names and Surnames of all such person and persons as have offended, or are commonly reported, or vehemently suspected to have offended, according to the particular Articles above specified: you shall likewise detect and truly present any other crime or offence, which you know to be committed against any point of his Majesties Lawes, Statutes, Injunctions and Ordinance Ecclesiasticall of this Realme which are not above mentioned: all which you shall present to us and to no other Ecclesiasticall Judge, or Ordinary, untill they happen according to custome, to hold their usuall Visitation for this Archdeaconry.

A true note in writing of these things following must be exhibited by the Churchwardens in the Visitation together with their Presentments.

A note of all summes of money given by any Testament or otherwise to the use of the poore of your Parish, or to any other charitable use.

A copy of the inventory of the goods and ornaments and of the Bookes and Acts of Parliament, and of the stock of money belonging to your Church.

FINIS.